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From the Family Minstrel.

Musical Convention in New York.

Rev. Mr Owen, of this city, offered the following resolution:

Resolved. That the general apathy of Christians in regard to Sacred Music, calls for corresponding efforts from those who appreciate its importance.

Mr O. commenced his remarks by saying, that the terms of the resolution were humiliating in the last degree, to all who love our holy religion—just as much as though we had assembled to awaken in our hearts a spirit of prayer. It behooves us in this, as in that case, to lie in the dust, and let our first work be *repentance*.

The resolution charges Christians with *apathy* in regard to Sacred Music. What is Sacred Music? It is the science of singing the praises of the Most High,—of echoing back the hallelujahs of heaven,—of uniting with the hundred and forty and four thousand, that cease not day nor night to read in the song of redemption. Oh! it is the delightful occupation of eternity. When prayer, and confession, and the tears of penitence, and the groans of humanity shall have ceased forever; when this mortal shall have put on immortality, and this corruption shall have put on incorruption;—then shall sacred song assume her legitimate empire, and the immortal soul feel and own her sovereign influence. And do I stand here to charge the churches with apathy,—the chosen of God,—the heirs of glory,—the blood-bought ransomed souls, who if ever permitted to heat those songs, will hear them by the grace of God,—charge I them with indifference to the praises of the Redeemer? Yes,—I do it solemnly and with the most perfect conviction of the truth of the charge. The stone and the beam in our sacred edifices lift up the voice together and say, *the charge is true*. Prayer, as she ascends from the domestic altar unaccompanied by sacred song, cries out in her lonely flight, that *the charge is true*. Angels, as they hush the minstrelsy of heaven, and bend down upon their silent harps to catch the distant songs of man, cry—*the charge is true*.

To support and illustrate this charge, the speaker confined himself to *three* points.

1 *The musical education which Christian parents usually give their children.* If Christians felt a becoming interest in Sacred Music, would they not be solicitous that their children should be well instructed in the art? But what is the musical education commonly given by Christian parents? When the daughter has arrived at the age of 14 or 15, generally little or no attention is paid to the subject. Then she begins "to take lessons upon the piano." The music which is placed before her, is mostly secular,—*flippant, artificial, soulless*, and often set to words most pernicious in their influence upon the mind. I may be accused of want of taste. Be it so. I have little or no taste for gaudy ideas of such music. I do not believe that the Songs of Zion can be discoursed in its trills and shakes.

And then, who are the exemplars of the style in which this music is to be performed? Those who sing at the Theatre or Opera-house. As *they* strike the note or perform the passage, echoes are heard from the thousand pianos all over our city. And would to God, that noble-toned but senseless instrument alone responded. These public singers are puffed in the newspapers; they are placarded upon the corners of the streets,—they are applauded by the multitude. To sing like them is considered the *ne plus ultra* of perfection. Oh, sir, it is humbling to see the daughters of Christian parents, upon whose musical education hundreds of dollars have been expended, unable to sing the airs of their own native land,—unable or ashamed to sing the praises of the Redeemer, that bought them,—unable to sing or play any thing that has not the stamp—"As sung by —— with great applause."

But it is said these are *accomplished* singers. Accomplished they may be, after their kind. But is their style suitable for the deep pathos and tender emotion of the "praises of Israel?" Singing is the expression of deep emotion. What emotion can they feel in singing words which are foolishness to them? It is solemn mockery.

In my opinion, nothing argues greater apathy or is more at war with devotional singing than for a Christian parent to surrender up his daughter to such influences. The time will come, when it will be an honor to sing the praises of the Creator, and when Music under the benign influence of the religion of Jesus will form an elementary part of education from the very nursery.

Mr O. alluded, in the *second* place, to a very strange remark which is sometimes made, and which may be traced to, and is very illustrative of the indifference which Christians feel upon this subject. The remark is, that good singing has a tendency to draw away the mind from the spiritual part of the performance, and fasten it upon the charms of the music. I will not deny to this remark its due force, or that it is not sometimes true. But the perversion of a blessing is no argument in favor of its abandonment. Let those who experience this difficulty, retire to their closets before they go to the house of God; let them meditate upon the love of Christ, until they shall call upon their souls and all within them to praise his name, and then good singing will be the chariot of fire to convey their love to the throne.

Let us in imagination transport ourselves among the bright and rejoicing spirits of heaven. Look to the right: see you files of redeemed ones, rank after rank, whom no man can number, all dressed in white, with their crowns of life and their golden harps. And there on the left, are the elder spirits of heaven, angels and archangels, cherubim and seraphim, thrones and dominions, the hierarchies of heaven, with the trumpets of God in their hand. And there, the great organ of eternity.—before its keys sit the Handel of heaven. All are ready:—and at a signal from the throne, there is one burst from every harp, trumpet and key, loud as the noise of mighty thunderings and many waters,—*Hallelujah, for the Lord God omnipotent reigneth.* Is there a discordant harp? it would be dashed upon the sea of glass. Is there a spirit that does not sympathize in the song? the muttering thunders would admonish him of his sin.

And now let me ask, is good music the spontaneous expression of devotion in heaven; and hostile to the same here on earth? I speak as unto wise men, judge ye.

The *last* topic to which the speaker alluded, was the mechanical, heartless style in which Christians in general sing. Mr. O. referred to the well known tones in which are expressed various emotions of the mind; and showed how those peculiar tones are neglected or perverted when applied to sacred music. He suggested the inquiry, whether teachers ought not to spend more time in the rhetorical adaptation of tone to sentiment. After having analyzed several stanzas, and showed their leading sentiments, and the tones in which they should be sung, he concluded by an appeal to the singers, urging them to perseverance and consentaneous action; and predicting that the time was at hand, when their labors would be appreciated.

For the New England Spectator.

Professing christian—Why do you slumber in the house of God. Will you continue thus to disgrace the Christian name? to administer an opiate to careless ruined sinners? and insult the majesty of heaven! Consider, I earnestly entreat of you upon your heinous guilt, and be wakeful, watchful and attentive in the house of God.

PASTOR.

SPECTATOR.

BOSTON, SATURDAY, JULY 18, 1835.

LETTERS FROM THE WEST.—NO. VII.
General Assembly: Confession of Faith.

REV. WM. S. PORTER,—Another fact, in relation to the General Assembly, forced itself on my attention. You know doubtless that the oracle of presbyterianism is a certain *book*, styled "The Confession of Faith and Form of Government of the Presbyterian Church," and that this book is quite ample in its exhibition of [illegible], and minute in its details of the forms of [illegible]. Now the fact which astonished me was the reverence and almost adoration paid to this book. I [illegible] safe in saying that on the floor of the Assembly, there were hundred appeals and references to this book as the standard not only for discipline but *faith* also, where there was one to the Bible. Indeed a spectator would not be likely to suspect, from anything exhibited on that floor, that its members acknowledged the Bible as authority in matters of faith and practice, or as their system of rules for the government of the spirit and life. I am ashamed and grieved inexpressibly to say it, but the broad exposure of the fact may call up the public mind to demand a remedy.

As to the Confession of Faith, they respect it, no doubt, because they honestly believe it to be founded on the Bible, and for no other reason; but it has somehow happened, that now the Confession has slipped in between the Bible and their minds, the Bible is unseen and forgotten, and the Confession, as being plainer perhaps, or a surer safeguard against heresy, or for some other reason, is made *the great foundation of the church*. Do they accuse a man or a book of heresy? The tribunal for appeal is not the Bible, but the *standards*. Does a case of discipline occur, and a question arise upon it? You can scarcely conceive the amount of ingenuity and talent expended upon the Book of Discipline, to extract the certain sense of the constitution, and settle all points of order agreeably thereto; while the Bible, which protestants generally agree to deem the fountain of all authority, is unnoticed. This too is a lamentation, and shall be for a lamentation.

Can it be that God will long bless, or even sustain in being under such a form, a church which exhibits such striking proof of having undervalued his word? Verily, if the great object of all church organization is to promote vital piety, exalt the Bible and the God and Redeemer of the Bible, then has the presbyterian church need of some reform, or it must lose its place among the golden candlesticks. The savor of piety which her great convocation breathes—I am pained at heart to say it—is bad, mournfully bad. None can say that it honors Christ. None can feel that it constrains beholders to say,—"See how these Christians love one another." Really, it seems like rolling back the wheels of Christ's chariot. It puts back the onward approach of that day when all shall be one in Christ. May this never again be true! And let such as love Zion and weep over her desolations, think often of this great presbyterian church, and cry mightily to God, that another year may witness peace in all her walls, and prosperity in all her palaces.

DAILY BIBLE LESSON.
LESSON XXXVII. Christ's Triumphant Entry into Jerusalem.

John xii 12 to 19.

MONDAY. Read—

Mat. xxi. 1 and	Mk. xi. 1 and	Lk. xix. 29
" 2 and	" 2 and	" 30
" 3 and	" 3 and	" 31
" 6 and	" 4, 5, 6 and	" 32, 33, 34
" 7 and	" 7 and	" 35

Repeat v. 14. *And Jesus, when he had found a young ass, sat thereon; as it is written,* v. 15. *Fear not, daughter of Sion: behold thy King cometh, sitting on ass's colt*

Read Mat. xxi. 4, 5.

What prophet? Where written? What is meant by 'daughter of Sion?' What and where was Sion? Who was this King?—Was this an honorable or humble way of traveling?

Pray that the ambassadors of Christ may be humble, and never seek for worldly display and honor.

EVENING. The parable of the wedding and the wedding garment.

Mat. xxii. 1 to 14.

Pray that none may enter the church, who have not faith in Christ for salvation.

TUESDAY. Repeat v. 12. *On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,*

Next day after what? What feast? Describe it.

Were these the pharisees and rulers, or the common people? What were the former determined to do to Christ if he came up?

Read John xi. 55 to end, and xii. 1 to 11.

Pray that the people may ever be prepared to welcome the approach of the Savior.

EVENING. On paying tribute.

Mat. xxii. 15	and Mk. xii. 13 and	Lk. xx. 20
" 16, 17 and	" 14 and	" 21, 22
" 18, 19 and	" 15 and	" 23
" 20 and	" 16 and	" 24
" 21, 22 and	" 17 and	" 25, 26

Pray that Christians may faithfully perform all the righteous requirements of the government in which they live.

WEDNESDAY. Repeat v. 13. *Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.*

Read Mat. xxi. 8, 9, and Mk. xi. 8, 9, 10 and Lk. xix. 36, 37, 38.

What was the meaning of their carrying 'branches of palm trees?' of the word Hosanna?' Further questions.

The palm was an emblem of victory, and branches of it were commonly carried before those who rode in public triumph, and also strewed in the roads before kings, or those whom the people wished to honor. The Jews carried them at the feast of tabernacles. For the same reason, they spread their garments in the way. They doubtless supposed that Jesus was to be a great temporal king When they found this was not the fact, they, a few days after, cried out,—'crucify him.'

Pray that we may never follow Christ from worldly, selfish motives.

EVENING. Christ weeps over Jerusalem.

Luke xix. 41 to 44.

Pray that our nation may repent of their national sins, and thus avert the merited wrath of heaven.

THURSDAY. Repeat v. 16. *These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.*

What things? When was Jesus glorified? Where written? Who had done?

Read Ps. cxviii. Questions on v. 25, 26, &c.

[illegible] we may treasure up the doings of our Lord, so that [illegible] we may see their accordance with the predictions and precepts of revelation

EVENING. Christ purifies the temple.

Mat. xxi. 12	and Lk. xix. 45	
" 13, 14 and	" 46	

Pray that the temples of Jehovah may never be desecrated by being used for worldly business.

FRIDAY Repeat v. 17. *The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.*

With whom? What does 'bare record' mean?—Whom did they tell about Christ's raising Lazarus from the dead?

Repeat v. 18. *For this cause the people also met him. for that they heard that he had done this miracle.*

What cause? Further questions.

Read Mat. xxii. 10, 11 and 15, 16; and Ps. viii.

Pray that the people may be ready to come to Christ, when they hear of his doings.

SATURDAY. Repeat v. 19. *The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.*

Were these Pharisees friends or enemies of Christ? How 'prevail nothing?' What is here meant by 'the world?'

Just as we say,—'every body went to see the balloon.'

Read Luke xix. 47, 48.

Pray that those who have wicked designs to stop the progress of Christ's cause, may be frustrated by the faithfulness of his followers.

EVENING. The parable of the vineyard.

Mat. xxi. 33	and Mk. xii. 1	and Lk. xx 9
" 34, 35 and	" 2, 3	and " 10
" 36 and	" 4, 5	and " 11, 12
" 37 and	" 6	and " 13
" 38 and	" 7	and " 14
" 39 and	" 8	and " 15
" 40, 41 and	" 9	and " 16
" 42 and	" 10, 11	and " 17
" 43, 44		and " 18
" 45, 46 and	" 12	and " 19 20

Pray that those wicked servants who have never rendered to God his due, may be brought to repentance.

QUESTION. What passages of Scripture show the guilt and danger of following Christ from worldly motives

For the New England Spectator.

What is Liberty? No. 2.

BROTHER PORTER.—Greater attention should be given to the moral and religious improvement of the young in common schools, especially in Sabbath schools. But these efforts should not induce parents to relinquish the right and privilege of faithful, persevering instruction of their children. Parents should teach their children the nature of true liberty. They neglect, too generally, to inform themselves concerning the constitution of the human mind. Hence, they cannot know themselves as commanded by an apostle. Hence, too, their *children* remain ignorant of themselves. They are taught almost every thing besides, but kept in ignorance of what is in their hearts, and what innate faculties take the lead in the commission of sin. Children have native propensities, which are good in themselves, but which are perverted by inordinate exercise and indulgence. They are apt to consider that true liberty consists in the privilege of unrestrained self-indulgence. For this kind of freedom, children ardently long, using every art to enjoy it; but in proportion to their success, they are enslaved. Parents should learn the constitution of man, as compounded of body, soul, and spirit, made up of intellect and feelings. They ought to teach their children what are their propensities, and how they are to secure true liberty, by self-government in obedience to law, and *doing the truth*. For want of this, many a parent has been pierced with many sorrows, by children acting on the principle that liberty consists in licentious indulgence of perverted propensities. For want of this needful instruction, children think that they are doing well enough, while gratifying abused propensities, even to their own ruin,—the disgrace of their families, and the injury of the community. Parents should remember that their children are something more than mere playthings. They are soon to succeed them in the grand drama of life, and give a character to future families, the church of God and the nation. How solemn the consideration! Well may parents under a realizing view of their responsibility, cry out—"Who is sufficient for these things?" The perpetuity of our national independence and the universal enjoyment of genuine liberty depend, under God, on the faithful, moral, and religious education of the young. It is not science or literature which will do it. They are useful. But the truths of revelation received and obeyed in love, will assuredly impart and perpetuate true freedom.

Before closing this already protracted article, I desire the reader not to turn away from another view of the subject. If you have never repented of sin, dear reader, you are still in bondage, you choose it with delight. Its pleasures you eagerly seek. It is cherished contrary to the sober convictions of reason; in violence to the most pungent impressions of conscience, and transgression of the plain commands and prohibitions of God's word. You transgress the laws of your own mind and the eternal principles of righteousness. Hence, your bondage is blameworthy, and you are verily guilty before God. No sinner can reflect on his bondage to sin in its various lusts, in the light of truth, without being convicted in his conscience of sin and of wronging his own soul. Just in proportion to the strength of your bondage, are your criminality, guilt, and condemnation in the sight of God. It is a sinful bondage, for which you are liable to the displeasure and curse of God. You may at any moment be hurried into eternity, without any excuse for your guilty thraldom, to bear the awful confirmation of the sentence which will consign you to wretchedness and everlasting despair. Such, impenitent reader, is your condition, and such your prospects! But your case is not yet desperate. Jesus proclaims liberty to the captives. Strong holds of holy liberty have been opened for the prisoners of hope. Break away, then, from your servitude to sin. Every day that you procrastinate, your bondage is becoming dearer to you; its chains are being riveted more firmly on your soul. Think not that some future day will present a more favorable opportunity, or find you more willing to relinquish your darling masters. No! your selfish affections and passions will wax stronger and stronger. Your disposition to resist will wax weaker and weaker. The struggle often arising between reason, conscience, good-will, and reverence, on one hand, and the ungovernable feelings and propensities on the other, will become less arduous and frequent. The heart will grow harder. Motives adapted to influence the mind favorably, less regarded, and the [illegible] current of feeling will urge you to resolute rebellion against God. The tyrant habit of sinning will become a giant. Can the [illegible] change his skin, or the leopard his spots? [illegible] also do good that are accustomed to do evil. Delays, then, are dangerous. "To day if ye will hear his voice."—"Behold now is the accepted time, Behold now is the day of salvation."

"Hasten, sinner, to be wise,
And stay not for the morrow's sun.
The longer wisdom you despise
The harder is she to be won."

LIBERTAS.

SCRIPTURAL TEMPERANCE.—An Inquiry into the Precepts of the Bible on the subject of Total Abstinence from all Intoxicating drinks.

In the 29th chapter of Deut. we have an account of Moses' last address to the children of Israel, in which he recapitulates the many deliverances and wonders, which God had wrought for them; and says, "During the forty years of your sojourning in the wilderness, ye have drunk neither wine nor strong drink; that ye might know that the Lord was your God." Shall we learn from this, that they were better qualified to understand the great signs and wonders wrought by the finger of God for their deliverance, with, or without strong drink?

In the 69th Psalm, 12th verse, we learn the effect of wine and strong drink, in the days of David, on those who drink it. He says, "I was the song of the drunkard!" We see from this that neither strong drink, nor the drunkard of [illegible] changed their natures; for, let a man now drink rum, brandy, gin, wine, cider, or strong beer, in sufficient quantities to exhilarate him, and the first thing we hear from his lips, is, oaths and curses against God's people. This, no one can deny. The drinker himself cannot but plead guilty to the charge. The most decidedly pious are most commonly selected as the butt of their ridicule, as David was, who was a man after God's own heart. Who has not seen and heard the lover of rum, surrounded by his associates, while stirring his toddy, as though he felt the stings of conscience, begin to sneer those, who have done so much to rescue soul and body from the all-devouring demon Alcohol!

Prov. 20: 1. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." How is wine a mocker, or strong drink raging? Every one who has ever drunk either, must be sensible that they create an artificial appetite, which, though promising to be satisfied with this glass, is never satisfied but continually crying, give, give!

Prov. 23: 20 and 21. "Be not among winebibbers; among riotous eaters of flesh; for the drunkard and glutton shall come to poverty." 29, 30, 31 and 32 verses. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine,—they that go to seek mixed wine. Look not thou on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." There are many in this age of temperance reformation who will give up rum, if you will say nothing of wine; but if you touch this, you touch their heart's blood; they love it like life! In the passage just quoted, we see the effects of drinking wine; and are consequently commanded to turn from it, as we would from a deadly enemy.

Prov. 31: 4 and 5. "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they forget the law, and pervert the judgment of any of the afflicted." It seems by this passage, that drinking, did, in the days of Solomon, injure the bodily and mental powers:—That men were not so capable of transacting important business—that they were more inclined to injustice—to do wickedly, after having drank of wine, or strong drink.

Isaiah 5: 11. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them."

Many now think, that they must have a morning dram to give them strength, but God pronounceth a woe upon such; and [illegible] to escape the woe is not to [illegible] [illegible] so drink for a [illegible] by righteousness, and their [illegible] by turning to the Lord.

In the 22 verse of the same chapter, we have another: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." In the next verse, we have [illegible] drinking: "They justify the wicked for reward, and take away the righteousness of the righteous from him."

Isaiah 24: 9. "They shall not drink wine with a song; strong drink shall be bitter to them that drink it."

Isaiah 28: 7. "They have also, erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment."

Isaiah 56: 11, 12. "His watchmen are blind, they are all ignorant; they are greedy dogs which can never have enough: They are shepherds which cannot understand: They all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink: and to-morrow shall be as this day, and much more abundant."

If, then, any watchman can be found, now, who approve of wine, or strong drink, they may very properly be called blind, dumb, greedy dogs.

In the 35th chapter of Jeremiah, we have an account of the Recabites who, at the command of their father, would drink no wine, on any occasion. A powerful measure was resorted to, but they could not be induced to taste any. For their firm adherence to the total abstinence system, God pronounced a special blessing on them and their posterity for ever.

The prophet Micah, 2d chapter, [illegible] the great degeneracy of the Jews, in their religion, among other things, says, 11 verse, "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and strong drink, he shall even be the prophet of this people." So that whoever is he that prophesieth of wine or strong drink unto the people, this, from the sense of this passage, prophesy falsely, or in the spirit of falsehood.

In the first chapter of Daniel, we are informed, that that good man would not defile himself with the wine of the king's drink. After a fair trial, it was found, that pulse, to eat and water to drink, made Daniel and his associates fairer and fatter, than those who eat of the Kings meat, and drank of his wine.

Joel 1: 5. "Awake ye drunkards, and weep, and howl, ye drinkers of wine."

Solomon says that,—"Fools make a mock at sin." Though men now make a mock of drinking wine and strong drink, the time will come when, without repentance, they will howl and weep with unutterable anguish, and burning thirst.

To be continued.

For the New England Spectator.

The Duty of Females to engage in the Cause of Peace.—No. 3.

LADIES.—In my last, I endeavored to enforce the duty of prayer for the cause of peace, and recommended female peace-prayer meetings. Next to prayer, it is the duty of every female, who has the cause of her Redeemer at heart, to study the subject of peace and war for herself; and not to take what any one says on the subject on trust.—Go to your Bible, and examine the prophecies of the Old Testament. Look at the 2d chapter of Isaiah 2d to 4th verses. Examine the 11th chapter of the same prophecy, verses 1st to 9th. Read Hosea 2d chapter 18th verse and Micah 4th chapter 1st to 4th verses and the other prophecies of a like nature, where we have God's solemn promise, that wars shall cease to the ends of the earth, whatever [illegible] and sceptics may say to the contrary. But I would not have you so [illegible] as to believe that this great event will come of itself without an effort and without prayer, just as the sun rises in the morning, whether Christians pray for it or not. Mind is not governed by such laws as govern matter. This enterprise, like other Christian enterprises, will go just so far as Christians carry it, and no farther. It is not by the laws of attraction and repulsion, but by the action of mind upon mind, and of God upon mind, that all great moral changes are effected. Christians have been so long used to consider war a *natural* evil, like the earthquake and the [illegible], that they have acted as though they thought it beyond the reach of moral power. They may as well think that intemperance and slavery are beyond the control of moral power.

After having studied the prophecies of the Old Testament, turn to the New Testament, and consider how exactly the character of Christ conformed to them. The announcement of his advent was proclaimed by angels, singing,—"Peace on earth and good will to man." All the meekness, forbearance, forgiveness, gentleness and non-suffering, so beautifully depicted in the 53d chapter of Isaiah, and so directly opposed to what the world calls great, and to what the hero whom the world has worshiped, shone forth in his character. What would a conqueror flaw at this lamb-like, dove-like qualities? Can we possibly conceive of the meek, benevolent Jesus assuming the character of a soldier?

You will find the precepts of Christ exactly conformable to the character predicted of him.—"Blessed are the poor in spirit." "Blessed are the merciful." "Blessed are the peacemakers." These are his beatitudes. No where does he bless the war-maker or the hero, and in no instance, can his example or his precepts be distorted into an approbation of what are called the "military virtues," which are, in general, diametrically opposite to what we call Christian virtues. His precepts were—"Resist not evil." "Love your enemies," "Bless them that curse you." He told his disciples that, "that which is highly esteemed among men, is abomination in the sight of God." His last command before he suffered, was to put up the sword. His last denunciation was against those who take the sword, and his last prayer was for his enemies. Who can study the character of Christ without acknowledging that it is directly opposed to the character of the soldier? Had it been otherwise, there would have been an evident [illegible] his divine mission derived from the prophecies, and no evidence of his divine inspiration in the precepts derived from the character of Christ. If you once conceive that Jesus Christ allowed his followers to engage in war, you must conceive that he was not the Messiah foretold by the prophets. By conceding that Christianity allows of war, you destroy the harmony of the Bible, and leave the world without any true religion. The Jews judge of the Christian religion by the character of its professors, and seeing no conformity between their character and the prophecies respecting the peaceful reign of the Messiah, they reject the Savior of the world, and look for another, who will be the Prince of peace. They reason right from false premises.

Next, examine the precepts and practice of the disciples of Christ, and see if they rightly understood their Master. What do they tell us? Do they ever countenance war? Look at their precepts, "Recompense to no man evil for evil." "Avenge not yourselves." "If thine enemy hunger, feed him." "Overcome evil with good."—"Be not desirous of vain-glory." "Do good to all men." "See that none render evil for evil." "Follow peace with all men." These are but a few of the shortest passages from the writings of the holy apostles, who have, in my opinion, not given any countenance to war in any instance.—Study your Bible carefully, and like the noble Bereans, search the scriptures daily, and see whether these things are so.

Independently of all this, there is one conclusive proof that the Christian religion does not allow of war in any form, which is, that it has given us a set of precepts for every condition in which a Christian can lawfully be placed, but there is not a single precept for a fighting Christian, but the general tenor of the whole gospel would disarm the warrior and change the lion into a lamb.

After having examined with the precepts of Christ and his apostles, look at the example of the primitive Christians, of those who lived under the influence of the founders of Christianity. For the first two or three centuries of the Christian era, Christians never took the sword for any consideration whatever. Look at the persecutions under the bloody Nero and his successors, as mentioned by St. Paul, and the early historians of the church. Whoever suffered like them?—Their blood was poured out like water. They were stoned; they were sawn asunder, were tempted; were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented. (Hebrews, XI, 37 yet they did not take the sword. So [illegible] as the [illegible] of the second century, Celsus, the enemy of the Christians, particularly accused them of refusing to bear arms in defence of their native country, and this was not denied by the defenders of Christianity, but justified. A Christian gave, as his only reason for refusing to bear arms, "I am a Christian and cannot fight." "I cannot fight if I die," and they all refused to do it, rather than violate the precepts. [See Clarkson's Essay on the Doctrines and Practice of the early Christians as they relate to War," being a stereotyped tract of the London Peace Society, No. 2.] But the Christian religion was not [illegible]. On the contrary, "the blood of the martyrs was the seed of the church." The principle of Christianity is to conquer by suffering, and never by conquering others. This was exemplified by the suffering of Christ on the cross, and by the sufferings of the disciples and their immediate successors. They suffered on earth, but they were crowned in heaven. This is a doctrine hard to be received by the natural man. "The light shines in darkness, but the darkness comprehended it not."

While Christians refused to fight, Christianity flourished more than it has ever done since. But, at length, the church was united to the state, and was corrupted by the foul embrace. Christians, in obedience to kings, took the sword, notwithstanding the prohibition of their Master; and they perished by the sword. Infidelity and superstition united overran the church, and she sunk into heathenism and barbarity. War and Christianity were united by force; and a progeny of monsters—fighting Christians—was the issue.

But God did not wholly abandon his church. A small, but faithful band was left, who had not bowed the knee to Baal, and in process of time, he raised up reformers, even in the bosom of the corrupt church itself. But, as yet, Christians do but "see men as trees walking." Intemperance, slavery, and war still rear their horrid crest, even in the temple of Jehovah, and the two last are still tolerated, and even defended, by the ministers of the Prince of peace.

The church has, at last, begun to inquire into these things. Many tracts and other publications have been written, to show the discrepancy between war and Christianity. These I would advise you to procure and study: not only to see [illegible] are true, but that you may learn how you may assist in the great change which is going on in Christendom; and which will go on the faster by your assistance. The American Peace Society has hitherto been too poor, to stereotype their tracts. like the London Peace Society, but, thanks to the liberality of [illegible] the last winter, provision has been made for stereotyping three, which will be soon put in circulation. In the mean time, procure what you can and read them with diligence, that you may be able to give an answer when required, for your faith in the principles of peace.

PHILANTHROPOS.

Letter from Rev. Peter Parker, M. D.

CHINA, Dec. 7th, 1834.

On board the Fort William anchored in Pearl river, just below Wampoa,

REV. AND DEAR SIR,—As I thought of the [illegible] not any great friends I was leaving, and the affecting scenes I there had witnessed, I could [illegible], and permitted the [illegible] flow.' They were alike the expressions of gratitude and grief. Of *grief*, that from such friends in Christ, my own soul [illegible]. Of *gratitude*, that God had given me such friends. At the same time the thought [illegible] of [illegible] be of another kind, and tears from [illegible] and more abundant [illegible] the *love* of God [illegible] my going to [illegible] China.' O! my dear sir, with devout thanksgiving I inform you, God has permitted me to come hither. I have [illegible] face to face thousands and thousands of these my brethren [illegible], and have been engaged in learning to speak and write their language. In a number of instances I have been successful, instrumentally, in alleviating their bodily maladies. I have witnessed their alienation from God—their [illegible], their degradation, [illegible], and idolatry. I am now leaving their shores for a time, [illegible] by the prospect of presently returning [illegible] good. I am bound for Singapore, on board the *Fort William* Capt. Neish, [illegible] 150 [illegible] 160 [illegible]. Most of these are Lascars. My [illegible] the Straits" is to acquire the [illegible] with the design of proceeding on [illegible] to that province so soon as my knowledge of the language and [illegible] of God shall permit. At Singapore is a [illegible] province [illegible] the restraints which at present are imposed at Canton.

[illegible] I have the "celestial" [illegible]. The expression, '[illegible]' has become [illegible] that it is a [illegible] "set [illegible]" [illegible] the mercy and providence [illegible] give [illegible] occasion for [illegible]. Such were my feelings on leaving Canton. The exclamation of Xavier is true in my thoughts in respect to China, "O Rock, when will thou open?" But I am [illegible], and my trust is in God, whose promise is sure, that it will be rent, and thousands of [illegible] shall yet flow here. As the recollections of the place where I was, and reflections upon the [illegible] arose in my mind, tears flowed freely and I wished to call upon my friends at home to join me and *help* me [illegible] God, for his mercy to me and them, who were born in a *Christian* land; and the ejaculation [illegible] from my heart, "Long may I live, to [illegible] the faculties God has given, to extend the [illegible] of his precious name among this benighted, self-righteous, and idolatrous people."

[illegible] to the testimony of many who have [illegible] before me, that *heathenism* in [illegible] in Christian lands; rather the [illegible] and cannot be to a refined and Christian [illegible]. I have not seen it in its worst [illegible], yet I have beheld that at the sight of which [illegible] and my heart as it were bled [illegible]. At the corner of nearly every street, [illegible] "graven images of wood and stone," [illegible] shape, the picture of some deity, and often [illegible] sticks with which they call burning [illegible]. I have visited numerous and spacious [illegible] ancient idol temples, and seen the colossal [illegible] priest bowing down and bumping [illegible] to the earth before them, and but day before yesterday, I saw one priest after touching his head three times to the ground before a picture, [illegible] expression [illegible], for it seemed to [illegible] the principle of Philosophy, that the action and reaction of two bodies coming in contact are equal, actually bow down and "knock head" to another priest. A second was about to do the same, when he was prevented, being told as I supposed, that it was sufficient to stoop merely to the [illegible]. I have also seen both [illegible] worshiping over the blaze of a piece of gilt paper. Worshiping what? *Nothing*. I think, however, nothing has so deeply excited my sympathy, since I have been in China, as to [illegible] of *beggars*.—Besides being destitute of the comforts of life, and often having no other clothing, than a coarse mat, thrown over them like a blanket, they are for the most part afflicted with diseases, and worried with vermin. Very many of them are blind. I know the person who says he has seen them make beggars at Macao, by putting out the eye. In such cases, I suppose the employer has a share in the spoils taken by begging. As I have looked upon these [illegible] and witnessed their wretchedness in this life, and thought of their dreary prospects for that which is to come, I have been momentarily overwhelmed. How I have longed to tell them of a better world than this, and how they are welcome to its joys, if they would but renounce the religion that has made them what they are. It [illegible] though the story of Jesus would be very precious to such, could they be made to understand it.

My views of the prospects of China, I may soon [illegible] Board. Pray for me, and believe me [illegible] Christ,

Rev. Dr. [illegible]. PETER PARKER.

REVIVALS IN COLLEGES.

[illegible] Annual Report of the American Education Society.

REV. AND DEAR SIR,—President Day has just handed me your letter, with a request, that I will give you a brief account of the origin and progress of our revival.

The work of grace may be traced, with more than ordinary clearness to the efficacy of prayer. During the whole of our first term, a part of the [illegible] were deeply interested in the spiritual concerns of [illegible]. At its close, they separated with a mutual engagement to unite their prayers and efforts with increased earnestness, for an outpouring of the Spirit, at the commencement of the [illegible] term. During the vacation, those of the brethren who remained in town, held a meeting for special prayer for the same object. When college came together in the early part of February, a stated prayer meeting was commenced for an outpouring of the Holy Spirit, and held every evening, immediately after tea, during the whole of the term. The number of those who assembled was at first small—not more than fifteen or twenty—and for a time they felt great discouragement. Still they persevered, and it was at their suggestion, that the college church made a public request in the relig-

NEW ENGLAND SPECTATOR.

Boston, Wednesday, July 22, 1835.

To Subscribers and Agents. The editor would sincerely request all subscribers and agents, who have not paid for their papers, to make payment without delay. The paper cannot be carried forward without punctuality and effort on the part of its friends. About eight hundred dollars are now due on subscriptions, which ought to have been paid in advance. This money we want to pay the printers, the paper dealer, &c. It is hoped that those who feel the need of such a paper as the Spectator in New England, will act as if they must do something to sustain it. The hearty and continued cooperation of friends is necessary to enable the editor to go forward and maintain the great moral principles on which the Spectator is based.

FREE CHURCH.

We give below the doings of the council to organize the free church. The minutes will speak for themselves, without any comment from us. Furthermore, were we ever so much disposed to give the debates, we are unable, for the most part, the coun il were in secret session. Whatever may be the practice of councils in such cases, we think that the exclusion of the members who constituted the proposed church, from hearing the deliberations on the principles on which the church was based, is opposed both to the spirit of the gospel, and the genius of our free institutions. If we be correctly informed, the editor of this paper was criminated before that body, on the paragraph spoken of below, without opportunity of hearing the specifications, or making any explanations.

Minutes of the Council.

Boston, Ju y 15, 1835

At an ecclesiastical council, convened this day, in the city of Boston, by letters missive from individuals of evangelical churches, for the purpose of organizing a free church in this city—were present from—

Green street church, Boston, Rev. William Jenks, D. D. pastor; brother William Bates, delegate.

First church, Charlestown, Rev. Warren Fay D.D. pastor; brother Jonathan Call, delegate.

Phillips church, Boston, Rev. Joy H. Fairchild, pastor; brother Ebenezer Haywood, delegate.

Salem street church, Boston, Rev. G. W. Blagden, pastor; Br. Samuel N. Tenney, delegate.

Winthrop church, Charlestown, Rev. Daniel Crosby, pastor; Dea. Amos Tufts, delegate.

Second congregational church, Lowell, Rev. William Twining, pastor.

First congregational church, Lowell, Rev. Amos Blanchard, pastor; Br. E. D. Leavitt, delegate.

First free church in Lowell, Rev. Giles Pease, pastor; Dea. Asa Foster, delegate.

Village church, Dorchester, Rev. David Sanford, pastor; Dea. Wm. Tucker, delegate.

Union church, Boston, Rev. Nehemiah Adams, pastor; Dea. Charles Scudder, delegate.

Evangelical congregational church, Sherburne, Rev. Samuel Lee, pastor; Dea. Daniel Leland, delegate.

First church in Framingham, Rev. George Trask, pastor.

Park street church, Boston, Br. Simeon Palmer, delegate.

Evangelical congregational church, Brighton, Dea Nathaniel Griggs, Br. Samuel Crafts, delegates.

Franklin street church, Boston, Br. Z. Hosmer, delegate.

Pine street church, Boston, Br. John Simpson, delegate.

Bowdoin street church, Boston, Br. Amasa Walker, delegate.

Howard street church, Salem, Rev. George B. Cheever, pastor; Dea. B. Hodge, delegate.

The Council was organized by choosing Dr. Fay, Moderator—Mr. Crosby, Scribe, and Mr. Twining, Assistant Scribe.

The Council was opened by prayer by the Moderator.

After the council was opened, Rev. Nehemiah Adams read from the New England Spectator—a newspaper printed in this city—the 2d of a series of reasons there given for the formation of a free church, dated, Saturday the June 10, 1835, was written by the editor of that paper, whose name is affixed to the letter missive as one of committee to call the council. After reading these extracts, Mr. Adams requested that the chairman of the committee would state distinctly whether the committee avowed or disavowed this reason. In reply, it was stated by the chairman of the committee, that the article alluded to, was written by the editor of the paper in his individual capacity as editor, and had no connection with the proceedings of those associated for the formation of this church; and moreover, was not avowed by them as a reason for the formation of the church. This reply having been handed as satisfactory, the council proceeded to hear the documents submitted. The chairman of the committee then read the records of the doings of the individuals associated, up to the present time, together with the Articles of Faith, and form of Covenant, which they had adopted, and also the Bye-laws, and Standing Rules of the church. After a few questions by members of the council, and explanations by the committee, the council proceeded to hear the application for organizing the church on the documents presented.

After a full and kind discussion of the subject—

Voted That this council are not prepared to organize the church proposed, upon the principles imbodied in the preamble to their Confession of Faith.

Voted, further, That the principles in the preamble to which the council particularly refer, are those contained in the following words viz. "It being understood that all persons who use or traffic in ardent spirits as a drink: all adhering Free Masons, and all Slave-holders, or those who are concerned in buying and selling slaves, shall be excluded from the Common Table and the Pulpit.

Voted, That the Scribe, the Assistant Scribe, and the Rev. Mr. Blagden be a committee to communicate

THE TESTIMONY OF GOD AGAINST SLAVERY.

Mr Editor,—I have recently had the privilege of perusing a little work entitled "The Testimony of God against Slavery; or a Collection of passages from the Bible, which show the Sin of holding property in Man, with Notes by Rev. La Roy Sunderland."

The collection and arrangement of the texts of scripture where Jehovah either directly or indirectly utters a voice of thunder against the heaven insulting sin of Slavery, cannot fail of producing a most powerful effect on the mind of the candid reader. The author has evinced much skill in the clear and discriminating manner in which he has made his selections; has proved himself "a Scribe well instructed in the law" of God, and an able counsellor for the dumb, and such of the Lord's poor, who till of late, have had but few to plead their cause.

The notes are generally short and pithy, occasionally interspersed with illustrative and well told anecdotes; with interesting and impressive remarks from the pens of eminent statesmen, and sound divines; and with many judicious criticisms and convincing arguments, which are all alike honorable to the head and the heart of the author.

The publishers, Webster and Southard have executed the mechanical part of the work in good style, and will unquestionably meet with a ready sale of the edition.

Anti Slavery Societies cannot do the heaven-honored cause in which they are engaged a greater service, than by taking special pains to give this work a general circulation. They should be ordered by the dozen, fifty, and hundred, and placed in the hands of every minister, Christian,—and every lover of the Bible in our land; for it appears to me that it is impossible for any candid man to arise from a serious and prayerful perusal of it, other than a thorough abolitionist.

As a specimen of the character of the work, I will give one of the texts, with the notes and illustration accompanying it.

Text Matt. ix. 13. Go ye and learn what that meaneth, I will have mercy and not sacrifice.

Note. These words are quoted from 1 Sam. xv. 22, and it would seem that many, even at this day, have to learn what they mean. The occasion upon which they were first spoken, shows their meaning to be, that God prefers an act of mercy shown to his needy creatures, before any act of religious worship, to which one might be called at the same time. Indeed, the tenor of the whole Bible proves this, and yet, how many restrain their bowels of mercies towards the necessitous, and then go and worship God, to atone for their guilt in leaving undone their duty to the poor and needy. The following fact may be given as a faint illustration of the propriety and consistency of such a course of conduct.

A deacon in a certain town in New England, went to meeting one Sabbath, and left his hired man at home; on returning in the afternoon, from the house of God, he found that the man had not been at the church, as he anticipated, but had retired to some part of the farm. The deacon immediately commenced searching for him, and on proceeding to the place where they had been engaged the day before, in burning wood, he found the man seated upon a log near a fire which he had kindled. On the deacon's asking him how he came thus to absent himself from meeting, and to break the holy Sabbath, he replied as follows,—"Why I only walked out here, and seeing the brands scattered around here and there, I just put them together, and then while they were burning, I thought I would sit down and sing a psalm tune to take the fiery edge off." W.

The Study of the Bible in Families.

We have been laboring, since the Spectator was first established, to point out a course by which the Bible may be daily studied in the family, with profit and interest. We give daily lessons which may well be adopted in every family. If, in any case, these lessons may interfere with the regular sabbath school lessons, we would suggest that they may well be studied at home, during the leisure hours on the sabbath. Parents and children will find such an exercise very interesting; interspersing it, every few minutes, with short ejaculatory prayers, as the subjects require, without the formality of kneeling or standing.

Great Temperance Meeting at Buffalo.

Abridged from the N. Y. Evangelist.

The New York State Temperance Society held a semi-annual meeting at Buffalo, on Thursday, July 9th, 1835. The President of the society Chancellor Walworth, being absent, the meeting was called to order in the First Presbyterian church, by Rev. Henry Dwight, one of the Vice-Presidents, who called on Rev. Dr. Edwards to make the opening prayer. Messrs. Hartley of N. Y., and Fillmore of Buffalo, were appointed secretaries. A roll of delegates was then made, and there were found in attendance, 215 representatives of county and town Societies.

A statement from the Executive Committee of the State Society was read by the secretary, from which we make the following extracts:—

The number of Almanacs for the year 1836 now contracted for, is 730,000, and orders are coming in almost daily. The committee hope, through the efforts of the various societies, to place a copy in every family in the state, and a great proportion of the families in the union.

The number of their publications now printed, devoted exclusively to temperance, is about twenty; all of which, without an exception, advocate the principle of entire abstinence from all intoxicating drinks. Many of the other papers give a place in their columns to articles on the progress and statistics of temperance.

Immediately preceding the last anniversary, the circulation of the Recorder had become considerably reduced, in consequence, as the committee believed, of its lagging far behind the clear and manifest intelligence and spirit of the times, in reference to the subject of fermented drinks. The last meeting of the society, it will be recollected, unanimously directed the committee to place the Recorder on the ground of *total* abstinence. The consequence has been an increased circulation since that time of about 50,000 copies to new subscribers. The reports from the agents also are very satisfactory, particularly in reference to the pledge of total abstinence from all that can intoxicate.

The committee cannot but express their anxiety on this occasion, that the cause of temperance should be based upon the only ground upon which it can be sustained in this day of light and knowledge—*that of entire abstinence*. And to the appeals made to the Bible, and no doubt honestly in many cases, as authority for the indulgence in the common use of that which will produce the same kind of intoxication as the vilest whiskey ever manufactured, the committee would reply that it has already been often and so triumphantly established, that all habitual use of intoxicating drinks of every kind is a violation of a primary law of our nature, and is both immoral, and contrary to scripture. This point the masculine common sense of the people of this state, has, the committee hope, forever set at rest.

After the report was read, the Rev. Mr. Kirk of Albany moved that it be accepted and printed. Judge Hopkins of Geneva objected. It advanced sentiments and laid down principles that he could not agree with—and he did not expect the discussion of them would come up at this early hour. He did not wish the report to go forth as an expression of the Society's views. After some remarks, it was resolved to lay the report on the table, to be called up at some future time.

Mr. Delevan moved to appoint a committee to prepare an "Address to the People of the State of New York," consisting of three. This was done. Gen. Potter, Dr. Speed, and Mr. Kirk were the committee.

Thursday, P. M.

The standing committee was then called upon to report.

Dr. Edwards said, "I take this service with diffidence, but as it has been assigned to me by the committee, I cannot decline it." He then reported rules of proceeding similar to those commonly adopted; the most material of which were, that no person should speak more than 10 minutes at one time, nor more than twice on the same question, without leave of the convention, and that all resolutions should be prepared in writing, and should be first read and referred without debate, to the standing committee, and after they had made their final report of all business they thought necessary for the convention to act upon, any person might bring up resolutions for discussion.

This report was accepted.

Dr. Edwards then reported a series of resolutions, which he said the committee agreed in presenting as the proper subject for the meeting to discuss, and on which it was desirable there should be an expression of opinion. But he wished it to be understood that none of the committee, by reporting these resolutions, were of course pledged to sustain them, either in their present form or in any other. He then read the resolutions. First resolution is as follows:—

Resolved, That this meeting cordially approve the resolution and preamble adopted by the American Temperance Society at their 8th anniversary, to wit:—

As it has been proved by the experience of thousands in the United States, of all classes of persons, and in all kinds of lawful business, that abstinence from the use of all kinds of intoxicating liquor as a drink, is not only safe, but salutary,—and as this is the only course in which it can be rationally expected that intemperate persons will ever be permanently reformed,—and as the example and kind moral influence of the temperate is the grand means of leading the intemperate to adopt and pursue a course so essential to their present and future good: therefore,—

Resolved, That the more extensively this course is adopted by all classes in the community, and especially by all members of temperance societies, the more rapid will be the progress of the temperance reformation, and the more certain the prospect that drunkenness and its evils will cease.

Samuel M. Hopkins, Esq., of Geneva, said, It is difficult to show what course such a man as I should pursue on such a resolution. It embraces much that is true and much that is irrelevant, but it is the entering wedge to that vast chain of fallacies which have of late so grievously infested the temperance cause. I am at a loss to see in what manner to treat these fallacies. I see sophism after sophism, and one false position after another, and delusion after delusion pervading our ranks, and our temperance papers going farther and farther from all good principles, and from all discretion in measures. If we pass this resolution, and I do not oppose it, then I am *estopped*, as the lawyers say, from opposing the whole train that are to follow. If I attempt to oppose this, so numerous are the fallacies concealed under its fair outside, and any one of its fallacies I should want a full hour to expose and tear to pieces effectually; and such is the state of this convention, that I could do nothing. Suppose I should attempt the task with twenty to one against, and for ought I know not an individual to sustain me, why, then, before I had completed a single argument, my *time* is up.

Sir, I say and I can prove, that the whole temperance movement, as it has broke out in the shape of a new sect, in every individual thing that distinguishes it from the old temperance men, is all, root and branch, stock and shoot, from top to bottom, a delusion. There is not one fact, from the report of Dr. Hewitt respecting intemperance in France, I say, not one substantial fact assumed, down to the latest discovery, in this new-fangled science of temperance, that cannot be disproved, nor one piece of reasoning that cannot be torn in pieces and scattered to the derision of mankind.

The fallacy of these new temperance theories requires an extensive examination of the human frame, and of the habits of mankind in various climates and ages, and of the effects of different substances upon the human constitution, for which the *ten minutes* you have allowed to each speaker would be a poor mockery. And I am left with nothing but the privilege of making assertions which will not be believed because I have no opportunity to prove them. I say, sir, in opposition to the doctrines of the day, that there is no such thing as alcohol in nature. Alcohol never exists but by distillation. It is alleged in our current temperance publications that alcohol is the product of fermentation, and that no man will now venture to deny it. I presume to deny it. There is this false position at the foundation, and the conclusion is built up by reasons at variance with the whole principles of inductive philosophy.

[Here the speaker was interrupted by the president with the notice that his allotted time was passed.]

Rev. Thomas P. Hunt, of N. C. said, I really, cannot see how a man could prove, if he had ever so much time, that the experience of thousands is founded in fallacy. If there is not such experience as is referred to, of the safety of abstaining from all that can intoxicate, then the first declaration in the resolution is not true. But if there is such experience then the conclusion must stand. Where is the danger of refusing to use intoxicating drinks? Can the gentleman tell us what injury can result from avoiding to drink poison? If I had time, I could go to the history of all nations that have a written history, and bring instances to prove that it is not only safe but salutary to abstain from intoxicating liquors of every grade. Not only is such a man free from the danger of becoming a drunkard, but he is stronger, healthier, and longer lived. The army that Bonaparte led through Egypt were free from the diseases of the climate so long as they were kept from all these drinks. But on the commencement of a battle, when the general wished to make them more fearless that they might make a desperate charge upon the enemy, he ordered them a liberal allowance of liquor, and I suppose made them half drunk. And the consequence was, that this army with which he had triumphed over every obstacle and every foe, perished like insects before the diseases of the country. The same occurred during the wars in St. Domingo. The French troops were healthy so long as they were not permitted to use intoxicating liquors. But when they were required to be exposed to the night air, and it was thought necessary to give them some liquor to shield them from the effects of the damp and chill, and they immediately melted away and perished by hundreds. The same holds true in Batavia and in India, where it is the testimony of all physicians whose testimony is valuable, that intoxicating liquors are not salutary but pernicious.

The next proposition in the resolution is that entire abstinence is the only way to reform the intemperate. Now, if there be any other way, let us have it. If there is a case on record, of a drunkard reformed who continued to use intoxicating drinks of any kind or in any degree, I am ignorant of it. Let us have the facts. I appeal to the whole world that there is no such case. I have traveled much and observed much, and have conversed with men much older than I am on this subject, and I never heard of such a case.—There never was one.

The next proposition is, that if temperance men will lead the way in this reform, it may be accomplished. Is there any fallacy in this? Is there anything in either of these four propositions that can be called sophisms?

The gentleman objects against this resolution, not for what it is, but because it is the entering wedge for something else. If there be anything else to come that is wrong, let us take that up when it comes. It is the more manly way. And not refuse to pass a thing that is unobjectionable. I am sure there is no harm here. This resolution will do no hurt at least, and so many think it will do good, that I hope it will be passed unanimously.

Rev. Mr. Wright, of Boston, said he was happy to see this resolution standing at the head of the proceedings. It embraces almost all we wish to say. For I suppose that saying it is safe not to use, is about equivalent to saying it is unsafe to use, any intoxicating liquors as a drink. The athletæ of ancient Greece were required to abstain from all that can intoxicate, because it was then well known that any degree of indulgence was incompatible with that perfection of muscular power which they needed. Cæsar, when in Gaul, met with a tribe of total abstinence men who would not drink because it impaired their muscular energy. Here was a temperance society nearly 2000 years ago, that would drink neither wine nor beer, nor any other liquor by which drunkenness could be created.

Another point specified in the resolution is, the reformation of the intemperate. Sir, I firmly believe before God, that an intemperate person never can be reclaimed so long as he is permitted to use even a drop of intoxicating drink. If the gentleman had seen what I have seen, he would be slow to object against the exclusion of all these liquors. I know a young man, the son of most respectable parents, who was for years a confirmed drunkard. A few years since, he reformed and joined the temperance society, with a pledge of total abstinence from *ardent spirits*. Afterwards a revival of religion took place by which the whole village was reformed in character, turned upside down, and made right side up. A church was organized, and this young man was chosen one of the deacons. He addressed a worthy young lady and they were to be married. The day before the marriage was to take place, he was passing through a neighboring town where some of his *friends* invited him to drink a glass of wine, as it was the day before his wedding. He declined, and they urged and ridiculed, and finally prevailed. And the effect of that glass of wine was that he immediately went down, and in six months was such a confirmed drunkard again that he was turned out of the church, and is now a ruined man.

As to the example of the temperate, I appeal to every wine-bibber in the house, if he has the hardihood, if he has brass enough to go to a poor man and tell him he must give up his whiskey and rum while he is himself in the use of wine. The man will tell you, 'Sir, I would drink wine too, if I could afford it,' and he would scout the individual from his door, and serve him right too. I contend, sir, that drunkenness in silver slippers is not a whit better than drunkenness in rags, nor have I a particle more regard for the drinker who sips his costly wine and lolls on his luxurious sofa, than for him who gulps his whiskey in a hovel, or rolls in a ditch from its consequences.

Dr. Scott of Washington county said, facts are better than arguments, and I wish to state a few facts. In the village where I reside, a number of intemperate men with a real desire to rescue themselves from the condition they were in and to reform, some years ago organized a temperance society of about 90 members, with the usual pledge, and auxiliary to the State Temperance Society. They kept their pledge to the letter, but still a considerable number of the members would be drunk two or three times a week on other drinks. They said this would never do, and they met and after consultation agreed to add wine and strong beer to their pledge. This was better, but still there were some who would get drunk on cider, and they had another meeting, and though there were some who opposed going any further, because they had labored so hard to get them good orchards that they could not bear to give them up. A new pledge was signed by the greater part excluding cider, and every earthly thing that can intoxicate, and now every man who has put his hand to that pledge remains temperate. And I know of no region where so many intemperate persons have been reclaimed as in that place.—One poor worthless wretch who used to sleep in stables and mangers, while his children were starving, is now a man of wealth, and one of the foremost men in our village, giving his children a first rate education. But he knows that if he drinks a drop of cider he is a ruined man.

If I had time, I would as a medical man, endeavor to show this convention what it is in the stomach of the drunkard, that impels him to drink. Have you not often wondered to see men of giant minds enslaved to strong drink, and pressing on to destruction, with ruin staring them in the face? And have you not asked why they do not see their danger and reform? I can tell you. It is owing to the peculiar disease that alcohol produces in the coats of the stomach. Every physician knows that every poison affects peculiarly some one organ of the body. The drunkard's poison produces a peculiar disease in the coats of the stomach, which drives him to drink, although he knows death will be the inevitable consequence. I once knew a physician who was ruined by becoming a drunkard. But he reformed, and quit everything of an intoxicating nature and accumulated a handsome property. But he began to drink wine and finally died in the poor house. I know that wine alone will produce this disease of the stomach I speak of. At the formation of our society, a gentleman high in office took a great interest and labored hard to get away distilled liquors from the community. But he drank his wines, and he was choice in his wines, used to import the purest, and I have seen him carried home drunk and helpless on wine alone. Now he is a drunkard on ardent spirits, but his disease, his drunken appetite, was created by wine alone.

Another reason why we should add wine and cider, and every species of intoxicating liquors to the temperance pledge, is that every whisky drinker laughs in your face when you attempt to persuade him to give up his ardent spirits, while you continue to enjoy your wine. And he is right. It brings reproach upon our cause. It is now, and has been for years, the common reproach. One tavern keeper said, he could not afford to have these temperance men coming to his house, they drank so much wine. They would come to the bar, and call for a glass of wine, and when he set the decanter before them, instead of pouring out a little, as they used to of ardent spirits, they would pour out a tumbler full and drink it. Sir, we must go on that great and broad principle of doing to others as we would they should do to us. The question is now, whether we are willing to make sacrifices of what we love, for the sake of promoting this great cause, and to raise our degraded neighbor and brother up to the level of our common humanity. The man to whom this is a great sacrifice is himself in danger. If it is not a great privation, where is the humanity of the temperance man who can refuse to do their little for the promotion of this best of causes?

Mr Kirk referred to the resolution as coming from the American Temperance Society. He said it was not to be understood in the light of a departure from their original purpose, which was the suppression of intemperance in all its forms. But it was explanatory, it declared that it was never their intention, by recommending a pledge of abstinence from ardent spirits to give their sanction to the use of any other intoxicating liquor. And as it had been so understood, they now say, 'Our example and our sanction shall never be made a broad shield between intemperance and God's holy word.'

Judge Howell, of Canandaigua. I do not rise to discuss this question, but to give my reasons for voting against this resolution. I am opposed to this resolution because I understand that it brings up the question in regard to the use of fermented liquors, and I think it not expedient for this society, in this stage of its existence, to agitate that question. I am not disposed to question that the way to reform a drunkard, is to abstain from all intoxicating liquors, fermented as well as distilled. I admit that it is advisable for any man who wishes to promote this to abstain from them. But we meet here as delegates from societies formed on another pledge—total abstinence from all distilled liquors. If we were here to discuss the subject of a new organization, the question would be very different, and I am not prepared to say I should oppose it. But I do not think it expedient to propose a new pledge in this society. It may be true that it would have been better if we had originally adopted a different and more comprehensive pledge. But by organizing as we did, we have got in a large body of respectable and intelligent men in the community. We have never been divided in our ranks before; but this question is dividing us and drawing against us a large number of moral and influential men, and I fear, if it is pressed, it will secede them from us,—and there is even danger that the influence of some will be turned against us.

Rev. Mr Wright, of Boston, said,—We have rode the old horse till he is actually worn out, and he cannot carry us another step, unless we take different ground. In regard to example I am willing to go the whole length with Paul, and say as he did, "I will eat no meat so long as the world standeth, if meat make my brother to offend." In regard to this view, I know that children learn to drink by using the milder stimulants. Twenty-five individuals [illegible] learned to love stimulants by drinking cider when they were children. I have traveled all over New-England, and have found everywhere that in the cider districts there are the most drunkards. Why? Because they learn from the free use of cider to love that which intoxicates. And we are bound to look at the case of these children. The State Society of New-York is acting in reference to eight hundred thousand children. I plead for them. Let us take a stand and show them not to touch any thing that can intoxicate, as they would avoid the bale of drunkenness.

Dr Lee, of New-York. As far as my observation extends, I believe drunkards are generally made so by using the milder stimulants, and the only way to produce a reform is to abandon them all. I have visited the Insane Hospital in our city, and the keeper said nearly one-half of all the subjects are produced by intemperance. There were individuals there whom I knew—men who loved their champaign, and despised whisky-drinkers, and supposed they were in no danger, because people were never made drunkards by using good wine,—and at length they became drunkards. I could mention many cases of respectable females who have been led on by the use of wine to other vices, and to degradation and ruin.

I can add my testimony to those of my brother physician, that alcohol produces a disease that is *sui generis*, and the only way to remove it is to remove the cause. And it is my opinion, deliberately formed, that if I wished to drink alcohol in any form, so as to enjoy its effects in a manner least deleterious, I would drink alcohol diluted with water only. All others are combined with acids and other substances that are injurious. Wine produces gout and other diseases. Beer, as is well known, produces obstructions.—The hops in it are a narcotic, and any person who drinks a tumbler of pure malt and hop liquor, takes what is equivalent to a grain of opium. No one would take a grain of opium when in health. I believe the adulterations alleged to be practised can be proved to the satisfaction of this audience, did opportunity allow. But they are but a trifle in the case. Pure malt liquor is, itself, injurious enough.

Mr Chipman, said much is said about expediency. I have long been lagging behind public opinion in regard to temperance. I have even supposed that a man should occasionally drink a glass of beer or wine to avoid the charge of *ultraism*. But of late I have seen that I had been blinded by this thing called *expediency*, till I too got behind public opinion. I have been amazed on my present agency, to have people everywhere asking me whereabouts I stood on the subject of fermented drinks, and when I tell them, they are glad of that, for they don't want any agent among them who does not go the whole; and in fact a man could hardly get liberty to lecture in most places unless he will bring his discourse to bear upon this question.—The trouble is found only in our cities and large villages where they drink wine and strong beer. But in the country, the men that make cider has forgot whether they have any and many have forgot to make any. I cannot but think of an expression of Father Haynes, the celebrated colored preacher in Vermont, before an ecclesiastical body, where somebody had said, "We must unite the wisdom of the serpent and the harmlessness of the dove." Mr Haynes said, "That is true, but I think here we need at least a pound of dove to an ounce of serpent." So I say, Sir, we need in this case a pound of principle to an ounce of expediency.

Messrs. Ford of Ithaca, Tucker of Buffalo Camp of Trumansburgh, French of Chautauque Co., and others added a variety of interesting remarks, showing to what extent the primary societies in the country are already in favor of the thorough course.

Mr Taylor of Schenectady. On the manner in which you decide this question depends the success of the temperance cause for years to come. The argument is simple to the comprehension of a child. What was the object for which Temperance Societies were formed? It was to reclaim the drunkard and to preserve the sober. Nothing else. Now how is this to be obtained? Those who are opposed to us say, "Drink a little only." A little of what? Alcohol. It is alcohol. But what causes drunkenness? Alcohol. Nothing else. This is just as sensible as the old doctrine of "Drink a little because you are cold; drink a little because you are hot; drink a little because you are wet; drink a little because you are dry." The only real objection to the resolution that I have heard is, that it is going too fast, and will drive away many respectable men who are now willing to countenance and assist us. This was the objection at the Utica Convention. And after two years' observation, both of those who sip wine and of those who guzzle beer, I am prepared to say, that for the temperance chariot, the whole of them would make only a weak team. As to those who are hearty in the cause of temperance, I am sure they have too much benevolence to withdraw on such a ground, and throw their influence with the other side.

Mr Chipman mentioned a remarkable case where he saw a large number of persons engaged at a cock-fight, and on inquiry learned, that, though ruined drunkards, they were all members of the Temperance Society in the place. On what principle? That of drinking moderately. Who formed it? Our minister. Who is he? He is dead since, of delirium tremens.

Mr Joy, of Ludlowville, knew a man reformed, who once drank a glass of beer, and he said himself, that after he drank it, he could have drank oil of vitriol. Another man, who used his wife ill, reformed, but he lived near a cider maker who was president of the Temperance Society, and a member of the Presbyterian church; and the cider maker used to let him have cider, and he relapsed and is a drunkard yet.

Mr Phelps, of St Catharines, Upper Canada, related the manner in which a discussion of the wine and beer question had been introduced into the Temperance Society of that place, and debates kept up for three months, those in favor of *total abstinence* keeping it open, and would not let it be decided at once. At first the few of that side could hardly get a hearing, but at the close when the vote was taken, only two voices were heard to say, "No."

Remarks were made by several other gentleman, and the vote was taken and carried in the affirmative UNANIMOUSLY, with the exception of one solitary "*No*," (Judge Howell; and he changed his mind the next morning.)

The committee of arrangements for the evening reported that addresses would be made by Dr. Edwards and Mr. Kirk.

Trial of Rev. Albert Barnes.—The trial of the Rev. Albert Barnes, before the Second Presbytery of Philadelphia, on charges of teaching doctrines opposed to the Bible and its Standards of the Church, has issued in his acquittal, *fifteen* members declaring him not guilty on any one of the ten counts, and *three* pronouncing him guilty either in whole or in part.

The following voted that Mr Barnes was not guilty on any of the counts: Rev. Messrs. Patterson, Ely, Scott, J. Smith, Barker, Mines, N. S. Smith, Duffield, and Haight, *Ministers*; and Messrs White, Hinckle, Darrach, Hall, Brooks, and Linn, *Elders*. The following voted that he was guilty in whole or in part: viz. Boardman, *minister*; and Bradford and Stille, *Elders*.

The committee appointed to bring in a minute of the decision of the Presbytery, were Rev. Messrs. Ely, Duffield, Boardman, Haight, Grant, and Patterson, *Ministers*; and Messrs. Stille, Bradford, and Darrach, *Elders*. The minute after assigning in detail the reasons for not condemning Mr Barnes on each of the ten counts, concludes as follows.

"The Presbytery therefore judge, that the charges have not been maintained, and ought to be dismissed, and do acquit Mr Barnes of teaching [illegible] in his notes on the Romans, any [illegible] or contrary to the word of God [illegible] Standards. And [illegible] judge, that [illegible] Christian spirit manifested by the prosecutor [illegible] the Presbytery [illegible] express the hope that the [illegible] of and [illegible] to promote the peace of the church, and further the Gospel of Christ."

Thus Mr Barnes was acquitted. "We presume," says the Presbyterian, "that when the decision is communicated to Rev. Dr. Junkin, the prosecutor, who was under the necessity of leaving the city before the final vote of the Presbytery, he will carry up the case by appeal to the Synod of Delaware."—*N. Y. Obs.*

Oberlin Collegiate Institute.

We visited Oberlin on Wednesday 1st inst., to attend the inaugural exercises of the institute.—The village consists of a number of houses, most of them are small tenements, occupied by the colonists, together with a tavern, boarding-house for the students, and several other large buildings recently erected. The village is situated near the centre of a tract of land, two miles square, owned by the colonists. The land is flat, and covered with large timber. Every effort is making by the colonists, and those connected with the institution, to overcome the natural disadvantages of the location. Buildings are being erected for the accommodation of the students, who are coming in in large numbers, and who are quartered, for the present, in many places which would appear rather forbidding to young men who had been accustomed to tread upon carpets and recline upon spring sofas.

The exercises were conducted in the Big Tent, which was pitched upon the green. It covers an area sufficient for the accommodation of from two to three thousand people. During the months of August and September, this tent is to be pitched in those portions of the Reserve where the people are destitute of comfortable places of worship, and a series of protracted meetings held in it. In these meetings, it is expected Mr. Finney will labor in connection with others. The tent, we understand, was a donation to Mr. Finney for religious uses. Over its top streams a blue flag, upon which is inscribed HOLINESS UNTO THE LORD. In the objects aimed at, it is supposed this tent more nearly resembles "that which the Lord pitched and not man," than any which has been set up since the days of Moses.

After prayer, the Rev. Mr. Keep, chairman of the board of trustees, delivered to the president and professors their charge, and presented them with a copy of the charter of Oberlin Collegiate Institute. Rev. Asa Mahan was inaugurated president and adjunct professor of Theology.—Rev. Charles G. Finney, professor of Theology.—Rev. Mr. Morgan, professor of the Literature of the Bible and Church History. President Mahan, in his address, gave an exposition of his views of the best course of study to be pursued at the institute. He objected to the present plan of studying the Latin and Greek classics (more especially the Latin) in a collegiate course. He believed it to be better adapted to educate heathen, as such, than Christians. He believed the mind could be disciplined as well by the study of the Hebrew and Greek scriptures. The influence of these would be to purify the heart, while that of those would be to corrupt it. This, he said, was the opinion of some of the best men and the best scholars. Instead of spending so much time on the classics, he would have students acquire a knowledge of the natural sciences—of American law—of history—of men and things. He would fill their mind with truth—facts—practical, available knowledge.

College government will be advisory and mandatory. When the faculty advise, the student is under no obligation to adopt their advice, further than he thinks the reasons offered are conclusive. When the faculty command, there is but one alternative, obedience or expulsion.

Professor Finney said, as his department was theology, he would speak of [illegible] He then alluded to statistics to show that, according to the proportion which the present number of ministers bears to the number converted through their instrumentality, the world would never be converted, and could never be evangelized till the day of judgment. He inferred that the fault was not in God, nor in the word of God, there it was in the ministers. He proceeded to enumerate the things which hindered the usefulness of ministers. Their physical education was defective. It rendered them soft and effeminate. Their mental education was defective—their studies, for the most part, consisted in efforts of memory, while it should consist in the disciplining of the mind and invigorating of the understanding—in teaching students to reason conclusively—to *think on their legs*—to draw illustrations from the world around them, and understand the law of God.—He never knew a minister that fully understood God's moral law. Their moral education was defective. They pursued such studies, that the more they studied, the more cold their religious affections must become, because their minds were employed upon topics that alienate them from God. Young men now come out from the seminaries with very little knowledge of the forms of heresies now prevailing. Heresy is constantly changing its character. They study theology and heresies in old volumes. Their sermons are collected from a library. They come out with their ledger of notes under their arm, and act like men beating the air. They are more like great babies, than like men harnessed for the work of the Lord. He did not say this to deride his brethren. It was to the system of education he objected. The plan of education must be altered. The exigencies of the church and of a world lying in wickedness demanded it. Mr. F. did not know that he could accomplish this work, but he believed it would be accomplished.

We understood that Professor Morgan's views on the subject of classical education differ somewhat from those of his brethren; in his public address we noticed nothing different from those usually presented to sustain the importance of Biblical criticism.

We have given a very general outline of the plan which the faculty of Oberlin intend to pursue. The experiment is yet in embryo—the future will develope its results. We shall rejoice if any means can be adopted which will accomplish better than those now used in eastern institutions the great end aimed at in education; which we believe ought to be—1st. under God, to fit the heart with a holy love to Christ, which would be like a resistless impetus constraining the man forward to the work of saving souls—2d. to furnish the mind with a stock of available knowledge, and at the same time to give it such a power of development, as to enable it to throw out its whole power upon an audience—to control their attention—and carry them along to its own conclusions.

A Friend of Good Order would do well to exercise more of a Christian spirit, and avoid false statements, when he gives advice. We have never in one instance received corrections of speeches reported from the persons who gave them. We have received some anonymous corrections, which, of course, we paid no attention to. We are ever ready to make corrections, when they come to us from a responsible source. We would thank "A friend of good order," to call upon us, or give us his name. We are desirous of knowing who are circulating such reports, or from what source he gains his information. We do not think it Christian thus to send us anonymous communications.

Renunciation of Popery.—It is stated in a late London paper that a catholic rector and forty-six of his parishioners, in Holzhauzen, a small Hessian town three leagues from Frankfort, lately abjured catholicism and embraced the protestant faith. The ceremony took place in the open air, the church being too small to contain the crowd that flocked to witness it.

Anniversary of the New Hampton, N. H. Institution.—The annual examination of the New Hampton Institution, will commence in the Chapel on Monday, Aug. [illegible] Tuesday [illegible] Baptist ministers of this State, and several [illegible] adjoining States, and also by the Rev. Dr. Cox and Holy from England, when appropriate addresses will be delivered. At 8 o'clock, on Tuesday morning, the procession will move from the Commons Hall to the centre Meeting-house where the Annual Exhibition will take place.—*N. H. Bap. Reg.*

Macon, Ga. A revival in the Methodist church in this place, says the Macon Messenger of the 18th inst., has been and is prevailing to an extent unprecedented in this part of the country.—The ministers have labored most zealously and faithfully, and the work has been crowned with the greatest success.—On Tuesday morning there were 87 white converts and 23 black—up to the same day, 73 whites and 23 blacks had joined the church. A general interest in the subject of religion appears to prevail throughout our city, and every day adds new members to the church.

The venerable Bishop White is about to publish his Memoirs of the American Church, appending his original work its subsequent history to the conclusion of the next General Convention.

The New Orleans Bee, says:—The New church at Lafayette square was yesterday opened for divine service—the Rev. Joel Parker, pastor. It is a fine specimen of architectural beauty; and besides being an ornament to the city, is a credit to those instrumental in its erection. The seats are free. At the close of the morning services, a collection was taken up for the sufferers by the late fire in Charleston.

Female School in Natchez.—Robert S. Finley, has opened at Natchez, Miss. a school for young ladies. Mr Finley has been acting as agent of the American Colonization Society in the southern and western states.

Ordination. Rev. Cyrus W. Allen, was ordained as pastor over the Second Congregational Society in Norton on the 1st.

GENERAL INTELLIGENCE.

Southern Meeting in New York.—A number of Southern gentlemen now in this city, have given notice of a public meeting to be held here on the 20th inst. to take into consideration the alarming subject now being agitated—the doctrines disseminated and the measures adopted by some of their fellow-citizens of the non-slaveholding states—avowing a solemn determination to effect an immediate and unconditional emancipation of the slaves of the South. "We invoke this meeting," say the gentlemen, "not to exasperate—not to increase the alarming excitement now prevalent—but we do it to disabuse ourselves of gross misrepresentations—to heal up dissention—to allay sectional prejudices—to reinvigorate the ties which bind us together in one common family, and to avert the alarming consequences which must inevitably follow any attempt, by the people of the non-slaveholding states, to interfere with the slave population of the South."—*J. Com.*

Murder. David Jones, aged seventy five years, was shot through the heart with a full charge of buck shot, in Lee County, Middle Florida, on the 12 [illegible] John Waters. [illegible]

[illegible] *N. Orleans Ob.*

Rail Road Stock. The Newburyport Herald of last week states that between 140 000 and [illegible] dollars has been subscribed in that town for the completed rail road from Boston to Newburyport.

Fugitive Slaves.—The Medina Ohio Free Press says: On Sunday evening July 5, two runaway female negro slaves from Kentucky [illegible] sheriff of Franklin county, Ohio, and [illegible] Col R M Johnson, [illegible] the reputed owner of the [illegible] After a trial before [illegible] Esq in which the exertions [illegible] Olcott, Flood and Tiffany, gentlemen of [illegible] in the cause of suffering [illegible] were surrendered to their pursuer [illegible] One [illegible] a daughter of Col R M Johnson, [illegible] for the Vice Presidency [illegible] the U S [illegible] intrigue appears to have been on foot [illegible] Miss Johnson and one of the Indians, who [illegible] become son-in-law to the reputed [illegible] countrymen, Tecumseh.

Mr Taney nominated to the office of Chief Justice of the U S.—Papers say that the President [illegible] United States has nominated *Roger B Taney* [illegible] Justice of the Supreme Court, vice Judge Marshall, deceased. Mr Taney is a Roman Catholic, and it is well known that the constitutions of several of the states exclude Roman Catholics from office, on the ground that their religion requires of them an obedience to *a foreign prince*, inconsistent with the allegiance due from citizens of the United States to their own government. The Chief Justice of the United States—the head of one of the three great departments of our government—the only officer under our laws who holds his appointment *for life*—a Roman Catholic! Is it wise, is it safe, to put such a man in such an office?—*N. Y. Obs.*

Colonization Debate.—The debate between Mr. May and Mr. Gurley, was commenced on Friday evening last, and closed on Monday evening about 11 o'clock. The meeting, especially near the close, was somewhat disorderly, and although a vote was once taken, yet the assembly was dissolved without determining how the vote stood. The subject of slavery is one almost exclusively moral, and but little can be expected unless every movement is made in a Christian Spirit.

NOTICES.

By leave of Providence, a special meeting of the Boston Female Anti-Slavery Society will be held this afternoon, July 22, at quarter past 3 o'clock P. M., at the anti-slavery hall, No. 4 Washington street. As business of great importance is to be transacted, punctual attendance is requested. Ladies wishing to join the society, are respectfully invited to attend.

By order of the Board. M. V. Ball, Rec. Sec.

Middlesex Anti-Slavery Society. The third quarterly meeting of this society will be held at the Town meeting house in Groton, on Tuesday, 28th inst. Meeting for business at 11 o'clock A. M. The afternoon exercises commence at 2 o'clock and at half past 7 o'clock. Rev. Mr. May will be present, and other distinguished abolitionists, from whom addresses may be expected. It is hoped that Mr. Thompson's engagements may allow him to serve the society at this meeting. All who feel interested in the cause of justice and humanity are invited to attend.

William Twining, Sec'y.

Norfolk Association. The clergymen composing this body are respectfully notified that their next meeting will be held at Rev. B. Sanford's, East Bridgewater, on Tuesday, the 28th inst.

Free Church. Public worship every Sabbath, at the usual hours of public worship, and at half past 7 in the evening, in Ritchie hall, 313 Washington street. Seats free. Sabbath morning prayer meeting at half past 5. Preacher next Sabbath, Rev. Mr. Frank of Framingham.

Those colleges and theological seminaries to whom we send the Spectator, will please recollect that the conditions on which we send the paper, are, that they shall furnish us some account of their commencements or anniversaries. We wish for the names of all who take their degree or certificate. Will the residing receive one that some one is designated to furnish us with the desired information?

To correspondents. We would thank correspondents to send us their views on the question—"Is it consistent with the fourth command, for ministers, in their exchanges, to travel on the Sabbath, or [illegible] of between [illegible] to go from place to place [illegible] that holy day?"

Erratum. In the article, "Laying out Work for the Church," in the Spectator of July 15, for—"The church in this parish is the first church of the *pure* faith &c," in the fifth line, read, "[illegible] *true* faith &c."

DEATHS.

In [illegible] Joseph Tufts, Esq., Counsellor at Law, [illegible] 52.

In Cincinnati, Ohio, of consumption, Mrs. Harriet Beecher, wife of Rev. Dr. Beecher.

Rowland Hill.

A complete Life of Rowland Hill prepared for Sabbath schools, is a most interesting volume for the young, and will be [illegible] to make active Christians; contains nearly 400 pages, at the low price of 50 cents single; a large discount made to those who sell S. S. books.

[illegible] S. S. superintendent in New Haven who had seen the [illegible] but could not obtain it in New Haven, "send me two copies for the S. School under my care." For sale at this office, and at the S. S. Depository.

POETRY.

For the New England Spectator.

The Parent on the Birth of a Child.

Sweet babe! we bid you welcome here,
Although this earth is fraught with woe:
A gift from Him who rules each sphere,
And guides the steps of saints below.

A tender plant, by his decree,
That spoke you to the soil of death,
A plant of immortality,
That, trembling, bends with every breath.

Ah, who can shield thee from the storm,
So often gathering o'er this wild,—
For the whole globe is but a vast volcanic form,
And makes the scene sorrowly mild?

May his almighty Spirit take
And set thy root in virtue's ground—
Each tender branch screw, and make
The fruits of holiness abound.

A blooming tree of righteousness,
Adding thy quota to the fragrant bough
Within the garden of His grace,
Where living water gently flows.

At last, may angels from above
Take thee to heaven in joy and peace,
And never let you from their love,
Forever fix thy root in bliss. A. G. D.

PARODY ON "Daughters of Zion," as adapted to the anti-slavery celebration of Independence in Dorchester.

Africa's children, awake from your sadness!
Awake, for your foes shall oppress you no more;
Behold o'er the hills of the orient the morning of gladness;
Arise! for your sorrow it soon shall be o'er.

Strong are your foes, but an arm shall subdue them,
And scatter their legions, that's mightier far:
They fly like the chaff from the scourge that pursues them,
Which sets all the captives of earth free.

Africa's children, the power that will oppress you
Extends from the sea and the timbrel should be
Shout! for one foe hath destroy that enslaves you,
The oppressor is left you to-day, your children to free.

Lecture on English Grammar.

The substance of a lecture delivered at a late school convention in Yarmouth Port, by Rev. John Orcutt. Published by request.

"Grammar, says a celebrated author, is that knowledge of words which qualifies the possessor to speak and write with propriety." Any science, says this author, is that knowledge of principles which man is directed in the continuance of the variety of words. Grammer, says he further, may be considered as consisting of two species—universal and particular. Universal grammar is that which explains principles which are common to all languages:—particular grammar applies those general principles to a particular language, modifying them according to the genius of that tongue, and the established practice of the best speakers and writers by whom it is used.

English grammar then belongs to the species of particular grammar; and it may be defined to be the knowledge of principles which explain the language with propriety:—or in other words, it is that knowledge of the English language which enables its possessor to express his ideas correctly.

Such a definition is a correct one,—and it undoubtedly is correct,—but the important question how can this knowledge be acquired?—for it is something to be desired by all. Much has been written on this subject, and many publications have appeared before the public, each with its own peculiarities, and differing, perhaps widely, from another: yet claiming to be its superior, and well calculated to facilitate the acquirement of this knowledge. But, sad to relate, so little practical knowledge is found among the rising and risen generations of the people, even in New England, have not attempted to acquire it—have not attempted to learn how to use language correctly.

After speaking of the common drivel in public which this class of people call speech are usually arranged, the author says of them:

It is obvious that they are of no real value to any one, any further than they assist in acquiring that knowledge of the English language, which will enable him to use it correctly.

Now as the question is, how can this knowledge be obtained, I remark negatively:—not merely by committing to memory a catalogue of rules, or by poring a long time over the cold technical rules of syntax, for an ability to give names to the signs of another's ideas—or to apply a certain rule, does not constitute according to the true meaning of the term, a knowledge of grammar. Such an ability any secure to one much laughing: he may be called a good scholar—a wonderful grammarian; but at most it can signify him only to attempt to teach others what he has yet to learn himself. It must be acknowledged that his, and he only, really knows grammar, who can express his own ideas correctly according to the idiom of the language which he speaks. I ask then, how many of those who have attended to this branch in our common schools and have become expert, perhaps, in calling names and parsing rules, have acquired a practical knowledge of grammar? Experience and observation have taught me, as I believe they have others, that the number is very small. How then shall this knowledge be acquired? I answer, by making the acquisition of it practical.

The study of any branch should be made practical, it is that of grammar; for as I have before said, a knowledge of grammar, is useful no further than it can be reduced to practice. Some of the sciences, for instance many branches of the mathematics, may be profitably pursued, merely for the discipline of the mind; but not so with respect to grammar. The branch is practical in its very nature. It is rightly defined to be the art of speaking and writing correctly. Most people do speak and write. They do have ideas, and they do express them, whether they do it properly or not; and if they can do it correctly, the whole end of the language which they use, I see not why they have not all the knowledge of grammar that can be of any real service to them. I would not imply by this that it is not desirable to understand the principles of grammar, as I would frequently seek if people cannot have but one, let it be the practice. As they can understand the rules of grammar, so far as to parse correctly, without being able to use language grammatically, so on the other hand, they may be able to express their ideas correctly without knowing any thing of the rules of grammar or the art of parsing.

We have many living examples of the truth of this statement. Many can converse correctly and well, who cannot write